

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Sabbaha*[1] (*said: subhana Allah*) for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] and He (*is*) the Mighty, The *Hakeemo*[2] (*infinite hekmah*[3] *Possessor*).	سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾
2. He Who exited whom[r] unbelieved they[z] of the book's folk, from their homes[w] for first [the] throng;[4] not presumed you[c] that they[z] exit and they[z] presumed that their fortresses (*are*) barricading them from Allah; then *atahom*[x] (*happed-on/came-to them*)[x] Allah from whence not *yahta'sebo* (*they*[z] *could reckon/expect*); and [*He*] threw in their hearts the fright; they[z] destroy their houses by their hands[w] and the believers' hands[w]; so *eatabero* (*let-take instructive example you*[z]); *ya'oley* (*O, you*[z] *possessors of*) the *abssa're* (*insights/discernments*).	هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ ﴿٢﴾
3. And *lawla* (*had it not been for*) that Allah wrote on them the banishment, surely [*He*] (*would have*) tormented them in the world[w] and for them in the Hereafter[w] (*is*) The Fire's[w] torment[x].	وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابُ ٱلنَّارِ ﴿٣﴾
4. *Tha'leka* (*afar-that-it/*)[x] (*is*) because verily they mutually contended Allah and His messenger; and whoever mutually [*he*] contends Allah and His messenger, so surely Allah (*is*) severe (*in*) the punishment.	ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٤﴾
5. Whatever you[z] cut of a date-palm or you[c] left it[w] stander[w5]/standing[w] on its[w] origins/bases then by Allah's leave; and to [*He*] disgraces the *fa'seqeena* (*rebels vis-à-vis Allah's command*).	مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾
6. And whatever Allah *afa'a*[6] (*entitled-easy-booty*) on His messenger of them, so not festinated you[c] on it[x] of horses and nor of camels; [and,] but Allah authorizes His messengers on whom[p] [*He*] wills; and Allah over every-thing (*is*) Omnipotent.	وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾

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[1] The word "*sabbaha*"="سبّح" means: *singled Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique in every conceivable aspect*! All the aforesaid is rendered by saying: *subhana Allah*!

[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[3] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[4] The word "الحشر" = " the throng," meaning "*large group of people gathered or crowded closely together*," however in this case referring to "the first throng," that is the *banishment* of the Jews of Madeenah to Khaybar, a place quite a way outside Madeeniah, or to the land of *ash-Sham* (Syria, Lebanon, Palestine, Jordon)!

[5] The word "لينة"= "date-palm" in Arabic is a *feminine* gender. And since "*standing*" is *its* qualifier, so it's likewise *feminized*!

[6] The word "أفاء" means "*entitled easy-booty*," i.e. He drove your way booty free of hardship! See الراغب!

7. Whatever Allah *afa'a*[7] (*entitled easy-booty*) on His messenger of the villages'[w] folks[w] then for Allah and His messenger and for the kin's possessors and the orphans and the poor[8] and son (*of*) the path (*wayfarer*); so-that (*it*) be not an alternation among the rich of you[b]; and whatever the messenger *aa'takum*([*he*] *accorded/gave you*[b]) so let-you[z] take it[x] and whatever [*he*] forbade you[b] *a'n* (*regarding*) it[x] so let-you[z] cease (*doing it*); and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment.	مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾
8. For the indigents[9] the emigrants, who[r] (*had been*) exiled they[z] from their homes[w] and their possessions *yabtaghona*(*earnestly quest they*[z]) munificence from Allah and a *redhwanan*[x] (*ultimate gratification*); and they[z] succor Allah and His messenger; those, they (*are*) the *ssa'deqoona* (*always-truth-enforcers*).	لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ ﴿٨﴾
9. And who[r] *tabawwa'o* (*they*[z] *deservedly ensconced*) the home[w] and the belief of before them they[z] love whoever [*he*] emigrated to them and they[z] find not in their chests a need[w] of what *oto* (*they*[z] *had been accorded*) and *you'atherona* (*favor-others they*[z]) over themselves[w] and albeit [was] by them a privation[w]; and whoever (*is*) [*he*] protected (*from*) own-self's[w] *shubha*[10] (*stinginess, stinting towards doing what is dutiful/obligatory*), those they (*are*) the thrivers.	وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾
10. And who[r] they[z] came from after them they[z] say: our Lord, let-forgive for us [*You*[s]] and for our brothers who[r] preceded us they[z] in the belief; and let-not [*You*[s]] make in our hearts a rancor for whom[r] believed they[z]; our Lord verily You[g] (*are*) *Ra'oofon*[11] (*iteratively Forbearer/Clement*) *Raheemon*(*iterative mercy Giver*).	وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَـٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾
11. Have not seen [*you*[s]] whom[r] hypocrised they[z], they[z] say for their brothers, who[r] unbelieved they[z] of the book's folk: *la'en* (*indeed if*) you[c] (*are to be*) exited surely we assuredly[12] exit with you[b] and not obey [*we*] in you[b] an *ahadan*[13] (*a lone/any-one*) ever; and *en* (*if*) you[c](*are to be*) mutually fought surely we assuredly succor you[b]; and Allah witnesses verily they (*are*)	۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ

[7] Ibid!

[8] For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction! The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*!"

[9] The word "فقير" versus the "مسكين" see the *Lexicon* attached to this *Translation* for the distinction!

[10] The word "*shubha*"="الشح" *versus* "البخل" the two words are *too different*! "الشح" means *deficiency in obliging* towards what is *expected* or *presumed duty* or *responsibility*, where as "البخل" is *greed in giving wealth*! So, "*ashubha*" is (*stinginess, stinting towards doing what is dutiful, i.e. obligatory*)!

[11] The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective*-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

[12] The "ل" in "لنخرجنّ" and in "لننصرنكم" and in "ليولنّ" in the next *Ayah* # 12, all are *juratory* "ل"="ل القسم" *amounting* to="التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*"!

[13] See the *Lexicon* attached to this *Translation* regarding "أحد!"

*The expression "they[z] divert the *adbara* (*rears*)" means *flee in defeat*, so the observer *sees their rear as they flee*!

surely liars.	وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ ١١
12. *La'en* (*indeed if*) (*had been*) exited they[z] not exit they[z] with them; and *la'en* they[z] (*had been*) mutually fought not they[z] succor them; and *la'en* they[z] succored them surely assuredly they[z] divert the *adbara* (*rears*); afterwards not (*to be*) succored they[z].	لَئِنۡ أُخۡرِجُواْ لَا يَخۡرُجُونَ مَعَهُمۡ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمۡ وَلَئِن نَّصَرُوهُمۡ لَيُوَلُّنَّ ٱلۡأَدۡبَٰرَ ثُمَّ لَا يُنصَرُونَ ١٢
13. Surely you[f] (*are*) harder an apprehension/anxiety in their chest than Allah; *tha'leka* (*afar-that-it/*) [x] (*is*) because they (*are*) a people (*who*) not understand.	لَأَنتُمۡ أَشَدُّ رَهۡبَةٗ فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَفۡقَهُونَ ١٣
14. Not mutually fight you[b] they[z] together except in fortified villages[w] or from behind[14] walls; their *ba'aso* (*warfare/courage*) among them (*is*) severe; [*you* [s]] reckon them together while their hearts (*are*) *shatta* (*segregates*); *tha'leka* (*afar-that-it/*) [x] (*is*) because they (*are*) people (*who*) not cerebrate they[z].	لَا يُقَٰتِلُونَكُمۡ جَمِيعًا إِلَّا فِي قُرٗى مُّحَصَّنَةٍ أَوۡ مِن وَرَآءِ جُدُرِۭۚ بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ تَحۡسَبُهُمۡ جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ١٤
15. Like an example/parable (*of*) who[r] of before them nighly, tasted they[z] *wabala* (*burdensome-ill-result*) (*of*) their matter[x]; and for them (*is*) a painful torment.	كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ١٥
16. Like the Satan's example/parable *edh* (*whereas*) said [*he*] for the human: let-ubelieve [*you* [s]]; then *lamma* (*when/whence*) [*he*] unbelieved, said [*he*]: verily I (*am*) a disclaimant/absolver (*of myself*) from you[g]; verily I fear/know[15] Allah the world's Lord.	كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ١٦
17. Then [was] their consequence[w] both that they both (*are*) in The Fire immortals in it[w]; and *tha'leka* (*afar-that-it/*)[x] (*is*) the injustice-doers'[16] requital.	فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ١٧
18. O you who[r] believed they[z] *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; and let look a self[w] what it[w] advanced-she[y] for tomorrow; and *ettaqo* Allah; verily Allah (*is*) Proficient by what work you[z].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٨
19. And let not be you[z] like whom[r] they[z] forgot[17] (*ceased paying attention to*) Allah; so [*He*] (*caused*) them (*to*) forget their selves; those, they (*are*) the *fa'seqoona* (*rebels vis-à-vis Allah's command*).	وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمۡ أَنفُسَهُمۡۚ أُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ١٩

[14] The word "وراء" means: (1) "القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة." (2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة." (3) ولد الولد. So, here (2 seems to apply!

[15] *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

[16] The word ظالم" in "ظالمون"= "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice!"

[17] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The *second* meaning especially applies where Allah says:"We forgot you,"(*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!

20. Not level/even (*are*) The Fire's[w] companions and the Paradise's[w] companions; the Paradise's[w] companions, they (*are*) the winners[x].	لَا يَسْتَوِىٓ أَصْحَـٰبُ ٱلنَّارِ وَأَصْحَـٰبُ ٱلْجَنَّةِ ۚ أَصْحَـٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾
21. Had We descended this Qur'an [x] on a mountain [x] surely (*would have*) seen it[x] you[g] *khashe'an*[18] (*it[x] humble-submitter*), riving, from Allah's *khashya'te* (*reverent-fear*)[w]; and *telka*[w] (*she-that-afar-it[w]/those[w]*) (*are*) the parables/-examples We strike it[w] for the people, *la'alla* (*craving currently unavailable deed that/perhaps*) they rethink.	لَوْ أَنزَلْنَا هَـٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَـٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَـٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾
22. He (*is*) Allah Who no *elaha* (*a deity*) except Him; the visible and the invisible Knower; He (*is*) *Ar-Rahama'no* Ar-*Raheemo* (*iterative mercy Giver*).	هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ۖ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ۖ هُوَ ٱلرَّحْمَـٰنُ ٱلرَّحِيمُ ﴿٢٢﴾
23. He (*is*) Allah, Who no *elaha* (*a deity*) except Him; The King, The *Quddoso*[19] (*The Pure/beyond every/any blemish elevated high*), The Peace[20], The Believer[21], The-*Dominator*, The Mighty, The *Jabbar* (The *vigorous* Effecter/Compeller), *Al-Mutakabber*[22] (*The Stander befittingly above submission*); *subhana*[23] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *amm* (*regarding*) what they [z] partner (*other deities with Him*).	هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَـٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَـٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾
24. He (*is*) Allah The Creator The *Ba'reo* (*Originator/-Generator*) The Portrayer/Fashioner; for Him (*are*) the *husna* (*all around most beautiful*) the names; *yousabbeho*[24] (*say: subhana Allah*) for Him what (*are*): in the Heavens and the Earth; and He (*is*) The Mighty, The *Hakeemo*[25] (*infinite hekmah Possessor*).	هُوَ ٱللَّهُ ٱلْخَـٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

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18 The word "**خاشعاً**" involves "**الخشوع**" which is more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! But "**الخشوع**" denotes *submission* of *sight* and *sound* as well! See **اللسان**! So, "**خاشعاً**" with respect to the mountain seems to mean *subsided* in all aspects! That is if we were to understand its *language* we would have found it *fully subdued* in body, sight and sound!

19 The word "**القُدُس**" is *linguistically* defined as: *that which is pure, and beyond any blemish elevated high*! See **التاج**!

20 That is *The Bringer* of peace to all others.

21 The word "**المؤمن**" is rooted in "**آمن**," which means "**جعله يأمن، كآمنه من خوف أي أزال خوفه فاطمأن!**" Like " **آمنهم من خوف**" Thus, "**الله هو المؤمِنُ و هم الآمنون!**" So, *Allah is the provider* of "**الامن و الأمان و السلام!**" Hence, Allah is "The Believer," He *believes and empowering His messenger* with *miracles and signs and proofs to confirm* His message and prophet-hood; also The Keeper of the faith and Enabler of the believers to believe.

22 State *befitting* Allah *alone*; the **ت** in **المتكبّر** is for *uniqueness* and *not* for *mutuality* of action!

23 The word "*subhana*"= "**سبحان**" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

24 The word "*yousabbeho*" means [*he*] says, "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Every *tasbeeh* (saying *subhana* Allah) in the Qur'an is a *Prayer*, says Ibn Abbas, see **القرطبي** for his *tafseer* (explanation of this *Ayah*)!

25 See the *Lexicon* attached to this *Translation* for**الحكيم** and "**حكيم!**"